



The Cattle Killing

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The Cattle Killing:

The Cattle Killing John Edgar Wideman, 1996 A surrealistic novel on the black experience The action is in the form of vignettes and ranges from cattle killing by the Xhosa in Africa believing this will drive the whites away to a black bishop in Philadelphia taking his flock out of the white man's church

The Dead will Arise Jeff Peires, 2013-06-07 The Dead Will Arise tells the story of Nongqawuse the young Xhosa girl whose prophecy of the resurrection of the dead lured an entire people to death by starvation The Great Cattle Killing of 1856-57 which she initiated is one of the most extraordinary and misunderstood events in South Africa's history Jeff Peires was the first historian to draw on all available sources from oral tradition and obscure Xhosa texts to the private letters and secret reports of police informers and colonial officials and the original edition of The Dead Will Arise won the 1989 Alan Paton Sunday Times award for non-fiction

The Prophecy of the Cattle Killing, 2006* Comic book about Nongqawuse the controversial Xhosa prophetess blamed for the cattle killings of the 1850s

The Dead Will Arise Jeffrey B. Peires, 2003 The story of Nongqawuse the young girl whose fantastic promise of the resurrection lured almost an entire people to death by starvation is one of the most misunderstood of central events in South African history

The Prophecy of the Cattle Killing Nic Buchanan, Sivuyile Matwa, 2006* Comic book about Nongqawuse the controversial Xhosa prophetess blamed for the cattle killings of the 1850s

The Xhosa Cattle-killing, 2008

The Repeating Body Kimberly Juanita Brown, 2015-08-27 Haunted by representations of black women that resist the reality of the body's vulnerability Kimberly Juanita Brown traces slavery's afterlife in black women's literary and visual cultural productions Brown draws on black feminist theory visual culture studies literary criticism and critical race theory to explore contemporary visual and literary representations of black women's bodies that embrace and foreground the body's vulnerability and slavery's inherent violence She shows how writers such as Gayl Jones Toni Morrison Audre Lorde and Jamaica Kincaid along with visual artists Carrie Mae Weems and Mar a Magdalena Campos Pons highlight the scarred and broken bodies of black women by repeating passing down and making visible the residues of slavery's existence and cruelty Their work not only provides a corrective to those who refuse to acknowledge that vulnerability but empowers black women to create their own subjectivities In *The Repeating Body* Brown returns black women to the center of discourses of slavery thereby providing the means with which to more fully understand slavery's history and its penetrating reach into modern American life

A Spirit of Dialogue Christopher N. Okonkwo, 2008 A groundbreaking study *A Spirit of Dialogue* examines through extensive interdisciplinary research theory and close reading the intricate reconstructions extensions and resonances of the West African myth of spirit children the Born to Die in contemporary African American neo slave narratives Arguing that the myth called Ogba je in Igbo language and b k in Yoruba has had over thirty years of uncharted presence in African American literature Okonkwo advances a compelling case absent in extant scholarship He traces Ogba je the Born to Die's appearance in African American texts to a convergence of factors They include but are not limited to the impact of

Chinua Achebe's *Things Fall Apart* the 1960s emergence of the contemporary neo slave narrative the 1960s and 1970s black consciousness Black Power movement and the cultural agenda gendered politics and centripetal philosophy of the Black Arts movement's nationalist aesthetic African American identity questions of the post civil rights and the multicultural eras and the thematic shifts as well as the African diaspora orientation of African American fiction of the post nationalist aesthetic period *A Spirit of Dialogue* focuses on the sometimes neglected and understudied works of four canonical African American writers Octavia E Butler's *Wild Seed* and *Mind of My Mind* Tananarive Due's *The Between* John Edgar Wideman's *The Cattle Killing* and Toni Morrison's *Sula* and *Beloved* Okonkwo demonstrates persuasively how the mythic spirit child informs the content and form of these novels offering Butler Due Wideman and Morrison a non occidental code by which to engage collectively with the various issues integral to the history experience of African descended people The paradigm functions then as the nexus of a life affirmative dialogue among the six novels as well as between them and other works of African religious and literary imagination particularly *Things Fall Apart* and Ben Okri's *The Famished Road* *The House of Tshatshu* Anne Kelk Mager, Phiko Jeffrey Velelo, 2018-08-30 In rural South Africa today there are signs that chieftaincies are resurging after having been disbanded in colonial times Among these is the amaTshatshu of the Eastern Cape which was dis established in 1852 by the British and recognised once more under the democratic ANC dispensation in 2003 Bawana leader of the amaTshatshu was the first Thembu chief to cross the Kei River in the mid 1820s to open up the northeastern frontier of the Cape Colony His successors and followers fought the British in the frontier wars but were defeated In tracing his history and that of his descendants this book explores the meaning of chieftainship in South Africa at the time of colonial conquest under apartheid's bantustans and now post apartheid It illustrates not only the story of a beleaguered and dispossessed people but also the ways in which power is constructed In addition it is about gender and land about belonging identity and naming The book unsettles accounts of chiefly authority unpacks conflicts between royal families municipalities and government departments and explores the impasse created by these quarrels It retrieves evidence that the colonial state sought to obliterate and draws the disempowered back into the process of making history The authors are both closely associated with the land and the people of the amaTshatshu One is a historian who grew up on their land and the other is counsellor to the chief As such they bring their knowledge and respective skills to bear in this book The collaboration of a black and a white author sets up a creative tension which animates the text and is a powerful element of the book

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